elicits knives). No woman of any class of society is ever seen in a chaykhana. The bus from Rowanduz to Erbil makes several stops at tea-shops. The female passengers remain within or near the bus, and refreshments are brought out to them. 265 534 [562] [494]

The restaurant is to be found in a little arcade just above the central "square." In its furnishings it differs very little from a chaykhana, and its fare does not offer the customer a wide variety of choice. One can obtain kabab (finely-cut meat moulded about a skewer and grilled), stew, boiled eggs, bread, tea, and little else, and, by popular admission, the preparation often leaves much to be desired. Almost no one residing in the town patronized the place, save as a chaykhana, and its custom was solely derived from transients in the town who could find no other place to eat. 265 [262]

The butchers operate on a contractual basis. There is no refrigeration in the town, and, particularly during the summer months, meat must be consumed a short time after the animal is killed. Hence persons desiring to make a purchase must let the butcher have their order a day in advance, in order that he will be able to estimate the number of animals necessary for slaughter. The slaughtering-place is a gravel cut in a hill behind the town with a number of posts to which the animals are tied, and the slaughtering always takes place early in the morning. The meat which is not immediately sent to private customers is 253 [251]

does not command a high price, but provides plenty of leisure and social intercourse. The barber, as in Europe or America, is a notorious channel of gossip, and, albeit poor, thinks of himself as a person of some importance in the community.

Much miscellaneous transport is required for short distances by a town such as Rowanduz, for example, of building materials or firewood, and a number of men find employment as muleteers, furnishing their own beasts and working by contract. "Muleteer" is a misnomer, inasmuch as both mules and donkeys are in use, the latter animal even thought preferable by reason of its cheapness and docility. Little harness is used, and the secret of loading the beasts consists in dividing the load and balancing it across the back on the animal's flanks, tied up in bundles, as with wood, or stitched in twin burlap sacks. Brightly-coloured saddle-bags of heavy woven wool, not unlike rugs in texture, may be purchased, and many animals are caparisoned with tassels and other decorations. The muleteer keeps his animal near or within his house at night, and their departure from the bazar on a variety of commissions is a feature of early morning.

For longer distances and heavier loads, particularly the great quantity of materiel which comes from Erbil, the town has the use of two lorries. One belongs to a local entrepreneur, Hasan Nopal, who is also its driver, and who was in 1951 under contract to the government on road

construction in the valley. The other is the property of Lali Khan, head of the House of Isma'il Beg, and is more regularly used to transport merchandise from Erbil. In addition, there is a bus service between the town and the city with two decrepit British station wagons serving as vehicles. When the first of these was put in service some years ago, it was known as bus to the townspeople, but when the second appeared it was personified as Baba Bus, "Father Bus," and the second, Kurri Bus, "Son of Bus." These vehicles make the trip twice or three times each week, departing from the square near the great mosque early in the morning, their roofs piled high with luggage, and, by the time Shaqlawa is reached, the interior crammed with passengers. They are owned in Erbil, however, and their drivers live in that city.

The garage is to be found across from the great mosque, and consists of an enclosed courtyard. In a locked storeroom opening on the yard there is a supply of gasoline for sale in five-gallon tins. The garage is operated by a merchant hired by Lali Khan, its owner, and her lorry is usually parked in its courtyard. It should be noticed that aside from those of the government and the two privately-owned lorries, no other vehicles are permanently at the town. Taxis, hired by chieftains or wealthy persons, arrive frequently, but they are almost all derived from Erbil. Sayyid Ahmad of Batas, one of the sons of the famous Shaykh Taha, regularly arrived to visit the House of

5: Edmonds G-5 (1923, 1945) 1957 MA11 Kurd MA11

majority of the population are Khanaqin, Kifri, Koi Sanjaq, Ruwandiz, Aqra, Amadiya, Dohuk and Zakho. Kirkuk city is very mixed but contains a large Kurdish element. The professional and intellectual classes, as well as the larger land-owners, tend, as would be expected, to collect in the towns, and there is always a steady drift of these out of Kurdistan to Baghdad.

The rural element consists for the most part of settled villagers; the nomads, once numerous, now form only a small proportion of the whole. Though not all villagers are in fact tribesmen, the organization of society outside the towns may be said, for all practical purposes, still to be essentially tribal, with groups of villages owing a kind of feudal allegiance to a landlord, a Shaykh of one of the dervish fraternities, or a tribal Agha who may have imposed himself on the village by force. With the progressive consolidation of the authority of the administration, and with the spread of education, the villagers have not unnaturally begun to refuse to submit to the impositions, sanctioned by ancient custom perhaps but not enforceable at law, by which these barons, especially the Aghas having no title to the land, were accustomed to maintain their position. In many parts of the country the old social organization is breaking down.

II.

The south-western boundary of Iraqi Kurdistan runs for most of its length across the plain. But immediately to the north-east of the line the ground begins to rise, first as a maze of foothills, and then in a series of long, parallel, limestone ridges running from south-east to north-west, each loftier than the last, up to the main chain of Zagros, which over much of its length marks the Persian frontier. In the extreme north-west these ranges merge into the eastern extension of the Taurus system. On the Persian frontier there are many peaks of over 10,000 feet. It follows that there is a great variety of climatic conditions. The country is traversed by three important affluents of the Tigris, the Great Zab from Turkey, and the Little Zab and the Sirwan (Diyala) from Persia.

A railway from Baghdad following closely the line of the old high road through Kifri and Kikruk to Arbil serves Kurdistan south of the Great Zab; the main line up the right bank of the Tigris links Mosul directly with Baghdad and, as already mentioned, skirts the Kurdish districts of the extreme north-west. Most of the market towns are now accessible by automobile. Transportation in the remoter highlands and between villages is by mule and donkey; oxen are still used by the nomads as beasts of burden.